433, 162, 464, 439

Egypt	MR1
Turkey	MB1
Iraq	MH1
Syria	MD1
Lebanon	ME1
Historical Palestine	MF2
Israel	MF1

/For an account of the economic effects of industrialization after World War II and information on industrial output in countries of the Middle East, see 66: Bonne, M1 Middle East, category 116 as follows: Egypt - pp. 293-298, p. 309, Turkey - pp. 298-300, 307-308, Syria and Lebanon - pp. 300-302, 309-310, Palestine - pp. 302-304, Israel - pp. 310-311./

2: Belgrave. G-3 (1945) 1946 MD1 Syria MD1
Alawite MD7

A VISIT TO SHEIKH SULAIMAN MURSHID, THE ALAWITE "LORD"

By SQUADRON-LEADER RICHARD BELGRAVE

S 648

IN June, 1945, the Alawite province of Syria was in an explosive state. To Major B—— and myself the arrival of H.M. Destroyer *Musketeer* was welcome in the extreme. With half a dozen Signals personnel we had been the only British "forces" in the area. No time was lost in putting her Capt in, Commander S——, in the picture, and very swiftly and surely did he grasp the essentials of a highly complex political situation. It was clear that we had to take steps to keep the Alawites quiescent in this quarrel between the Syrian Nationalists and the French, or our efforts to prevent bloodshed could not have been successful for much longer. The story of our doings in this little-known corner of the Levant is recounted as an example of an unusual combined political operation by representatives of all three branches of the Service.

A 101 131 195 S 162 563

The Alawites constitute a religious sect of Islam, numbering some 350,000, and inhabiting the mountains just inland of Syria's 100 miles of Mediterranean coast. They are a minority to be reckoned with in Syrian politics, as they amount to roughly 10 per cent. of the population. In the main division of Islam into the two great sects, Sunni and Shiah, the Alawites are nearer to the Shiahs, while the great majority of the population of Syria are Sunni and nearly all the Nationalist leaders belonged to that sect. It was, therefore, inevitable that the Alawites should be somewhat suspicious of the Damascus Government. Alawite social life is still feudal and their religion secret: a curious blend, largely Islamic, but deriving certain characteristics from Christianity—for example, the belief in a Trinity—and from pagan and pre-Christian cults—for example, belief in reincarnation and the use of groves of trees for places of worship. Their prophets include Christ, Muhammad and Ali. Their women are not admitted to religious rites and are not regarded as possessing souls. The Alawites have the mountaineers' fondness for fighting, and have been enabled by their mountain country to preserve their identity through centuries of alien rule. Their standard of living is low and all but their feudal chiefs are poor. Perhaps the most important of these chiefs at the time of Syria's latest struggle for independence was Sulaiman Murshid, often referred to by the Europeans as "god."

A [362 774 721] A 622 [511]

A 622 735 554

Sulaiman Murshid has never to me claimed to be in any sense a "god." On the other hand, it is estimated that some 50,000 people regard him as the incarnation of the divine and can be said to worship him in the sense that he is their absolute master. The Sulaiman Effendi, as he is known locally, is a shrewd man and knew that I had stated on several occasions that it was a "shame" for a man to pretend to any of the attributes of Allah. He later explained to me that he was the "Rabb" or "Lord" in the sense that he was "lord of the manor." I think, however, that he has on occasion found it profitable to be "the Lord" in as omnipotent a

III The Shashans

The Shashans, a Circassian tribe around Ras el Ain, complete the rural population of Jazirah. They migrated to Syria during the Ottoman rule and settled as mercenary soldiers. They are not good at agriculture and their lands are not fertile and do not compare with those of the Kurds.

IV. The Christians

The cities and commercial centers of Jazirah are an extra-ordinary mixture of races and creeds, but they are perhaps more than 80% Christian. This is true of Kubur el Bid, Qamishli, Amunda, Dirbassiya and Hassakeh.

As in the case of the Kurds, the Turkish massacres of the Christians in Mardin and the mountainous country around it started their migration to Jazirah. The Christians reached Jazirah without property or capital with which to begin. They settled mostly in the towns mentioned. A few of them already owned lands, others were traders and had previous relations with the Bedouins and Kurdish tribes. In a relatively short time the towns grew and flourished. The Christinas prospered from commerce before the expansion of agriculture. The tariff differences between Syria and Turkey on such important commodities as sugar, tea, and coffee and the intermingling of the Kurdish population on both sides of the frontier, made the Jazirah towns ideal for an extensive smuggling business.

The town Christians also served as middlemen to the merchants of Aleppo, who provided the money to lend to the Bedouins and Kurds or to buy the sheep, cattle and crops. This work on a commission or partnership basis coupled with the smuggling business proved profitable to the merchants of Jazirah, so that during the last twenty years many of them have become wealthy and have come to own real estate and agricultural lands and machinery without, however, abandoning their commercial activities with the merchants of Aleppo. In fact, the general prosperity and development of Jazirah has increased its need for the credit of Aleppo.

This picture of the Christian population of Jazirah is not complete without mention of the Christian peasants who migrated from the mountain villages and settled in the country. Though Christian and living in villages 100% Christian, some of them are Kurdish in their language, dress and customs. Some other villages are populated

by Syriac Christians who speak Syriac and Arabic. A few villages are completely Armenian. Most of these villages are around Kubur el Bid and Qamishli. These Christian peasants are very devout. They are also conservative and always remember the injuries inflicted upon them in Turkey. There is hardly a Christian family in the towns or villages which did not lose a relative or a friend in the massacres. Therefore they are always on their guard against their Moslem neighbors and are always suspicious of the Government. Their bitterness is not likely to disappear for some time to come, and is a factor to be considered in the political development of Jazirah.

The Christians of Jazirah belong to all creeds and denominations. The largest community in numbers and in importance is the Syriac Orthodox, followed by the Armanian Orthodox. There are Chaldeans, Syriac Catholics, Armanian Catholics, Protestants, Greek Orthodox, Greek Catholic, and Nestorians. It should be mentioned that what determines the origin and affiliation of a man in Jazirah is not his language or dress, but his Church. Thus a Kurd who speaks only the Kurdish language, who lives like a Kurd on the same standard of living, and who dresses like one, is yet an Armenian or a Chaldean or a Jacobite because he belongs to one of these Churches. His original language and customs have been lost by living for ages in a foreign environment. That is why one finds in Jazirah and the mountains beyond it the only Christian Kurds in the world. But in reality they are not Kurds. They are Armenians or Syriacs or Chaldeans who have adopted the Kurdish language and their true nationality can be known only by referring to their Churches.

A more recent concentration of Christians in Jazirah is constituted by the Assyrians around Tal Tamr on the Khabur. Following the massacre of the Assyrians in Iraq in 1933 and their expulsion from that country, the French in Syria gave them asylum, and the League of Nations appropriated funds to settle them along the Khabur. Lands were granted to them and villages were built in which motors and pumps were installed for irrigation. Nevertheless during these 19 years all the efforts appear to have been useless. The ten thousand Assyrians who migrated to Syria lead a wretched life. Their motors are not in a working condition, their crops are not abundant and they are now trying to sell their lands. The reasons for such a condition may be found in the fact that the Assyrians are not farmers and the lands given to them are of a poor quality.

During the French Mandate, the Christians of Jazirah, with the memory of the Turkish massacres still fresh, and considering all

Moslems alike whether Turks or Arabs, and being suspicious of the surrounding Kurdish and Bedouin tribes, relied on the French for protection and became a tool in their hands to oppose the nationalistic aims of Syria.

When in 1936 negotiations between France and Syria started for the conclusion of a treaty similar to the British-Iraqi treaty, French officials in Syria who were opposed to such a policy played on the fears of the Jazirah Christians and incited them to rebellion. They rose up and drove out the Syrian public employees and proclaimed Jazirah independent. They were supported by a majority of the Kurds who feared Bedouin domination in case Syria became independent, and by some Bedouin Sheiks notably the Sheiks of Tay and of Jagjag Jubur. Dham and Mizor, Chiefs of Shammar, and the Sheik of Khabur Jubur, remained loyal to the Syrian Government. The problem was solved when the negotiations in Paris failed and the French resumed their authority in 1937. All remained quiet during the war, and when Syria became independent through the intervention of the British in 1945, no one in Jazirah made any difficulty.

The population of Jazirah was estimated at the end of 1951 to be 162,000. This estimate can only be tentative because no census was taken and the number of unregistered persons is large. The Shammars are mostly unregistered and so are the Juburs. The same holds true of the Kurds who have migrated from Turkey.

The number of members in each denomination is unknown, as is the number of town dwellers. Qamishli is estimated to have 30,000 inhabitants, Amuda and Derbassiya 8-10,000 each, and Hassakeh above 10,000. Kurds probably outnumber the Bedouins in Jazirah.

11: Hourani S-4 (no date) 1946 MD1 Syria MD 1

Arabic-speaking Moslem might take a special pride in the peculiar relation of the Arabs to Islam, and in the dimly-remembered splendours of the early Caliphates, it is safe to say that normally he did not distinguish his being an Arab from his being a Moslem, and even when he did so it was the latter which was foremost in his thought and life.

3

For over a thousand years the majority of the population of Syria had been Moslem. There was not, however, complete unanimity in matters of religious belief. On the one hand, besides the Sunni or orthodox Moslems there were several heterodox Islamic and semi-Islamic sects: Shi'is, Druzes, Alawis and Isma'ilis. On the other hand, there still survived a number of Christian sects, Catholic, Greek Orthodox and others, which had come into existence in the early centuries of the Church's history; and there were in addition a comparatively small number of Jews.

Some of these communities were scattered throughout the country, while others possessed a local predominance in certain parts of it. Most of the districts held by these compact minorities were mountainous. The Lebanese mountains in particular were the homes of dissident communities, either because it was easier for the long-established inhabitants of Lebanon than for their neighbours of the plains to resist the pressure of Islamization, or else because sects which had grown up in the plains migrated to the mountains as an asylum where they would not be molested, or if attacked could better defend themselves. These mountain communities were marked by an especially unbending particularism and resistance to influences from outside.

4

Christians and Jews were left to carry on their own communal life without disturbance. For this there were two main reasons. The first was the Islamic doctrine in regard to Christianity and Judaism. Just as the Moslem regulated his life in accordance with the principles of his faith, so he did not deny a similar right to the Christians.

Moslems are not taught by their faith to regard Christians as inherently inferior, since it is in their power to become Moslems, and so enter the community of true believers in

V. THE WESTERNIZATION OF SOCIETY

1

THE first and most obvious sign of social change is the growth in the population of the French Mandated Territories in the last four generations. For some centuries previous to 1800 the population had been steadily declining. In the course of the nineteenth century it began to increase; by 1914 it may have been in the neighbourhood of two and a half millions. Since then it has grown ever faster, because of the abolition of conscription, the decline in emigration, the rise in the standard of living and the improvement in medical and sanitary services. To-day the total population is nearly four millions.

The distribution of the population between the different provinces of the country is as follows:

Syria:	Province of Damascus	531,267
	„ „ Aleppo	752,196
	„ „ Homs	182,312
	„ „ Hama	137,882
	„ „ the Hauran	108,603
	„ „ the Euphrates	218,667
	„ „ the Jazirah	103,514
	„ „ Latakia	371,880
	„ „ Jebel Druze	70,706
	Total	2,477,027[1]
Lebanon:	Province of Beirut	232,000
	„ „ Mount Lebanon	278,000
	„ „ Northern Lebanon	241,000
	„ „ Southern Lebanon	198,000
	„ „ the Biqa'	167,000
	Total	1,116,000[2]

2

Two-thirds of this population live in villages and are dependent upon agricultural occupations. The total area of the country is some 58,000 square miles; but only about 10–15 per cent of it is cultivated. An equal area could however be brought under cultivation if swamps were drained, barren wastes irrigated, and the margin of agriculture pushed eastwards into the deserts.

[1] Ministère des Affaires Etrangères, *Rapport à la Société des Nations sur la situation de la Syrie et du Liban, 1938* (Paris, 1939), pp. 220–1. These figures exclude the Beduin population, who number over half a million, and also the population of Alexandretta, which was ceded to Turkey in 1939 (see Chapter XI). They are not to be accepted as more than a rough approximation. An estimate for 1944 gave the population of Syria as 2,800,000 (excluding the Beduin).

[2] Figures for 1942.

000 eastwards into the desert. At present the bulk of the popula-
162 tion is concentrated in a comparatively small part of the total area of the country; it is mainly in the West and in the river valleys of the Jazirah. The density of population is greatest on the coast and round Damascus and Aleppo.

241 The crops which are grown or could be grown vary greatly from district to district, in accordance with variations in climate and the soil's fertility. The Jazirah, the great plain of Homs and Hama, the Biqa' and the Hauran produce wheat, and to a lesser extent maize, barley and other cereals. Olives, vines and other fruits are grown on the coastal plains and the westward slopes of the coastal ranges; tobacco in Lebanon and around Latakia; cotton also around Latakia, and in the Biqa'. Some districts are well watered by springs, summer streams and perennial rivers, and some, in the north more than in the south and on the coast rather than inland, enjoy an adequate rainfall; but the fertility of almost all parts of the country could be much increased were its water-resources to be properly exploited. The Orontes in the north, the Litani in the south, the Euphrates and its tributaries in the north-east and other rivers could be used to irrigate perhaps half a million more hectares than are irrigated to-day. The rainfall could be more fully utilized, and the agricultural situation improved in various other ways, by systematic reafforestation, to make up for the bad effects of neglect in the past. Under French rule a little has been done to this end, but more remains to be done.

135 The mineral resources of Syria and Lebanon have not yet been thoroughly investigated but are probably not extensive. Salt and some other minerals exist in quantities sufficient to supply the country's own needs; but iron and other requisites of industry are found only in small quantities or else not at all. In recent years there have been reports of the discovery of oil in the Jazirah, but whatever oilfields exist are not yet being exploited.

433 In normal years the country's production of food equals
241 and often exceeds its consumption, although the inadequacy of internal communications and other factors make necessary a certain importation of agricultural products from the neighbouring countries. Improvements in the quality of seeds and livestock and the modernization of agricultural methods have already begun, and greatly help in increasing production.

619 that process which has been going on since the beginning of
221 history. But in the steppe and desert country where pasturing
621 is possible and cultivation impossible, the Beduin still have an important part to play.

3

162 Approximately one-third of the population lives in towns.
361 There are three towns, Beirut, Damascus and Aleppo, with between 200,000 and 300,000 inhabitants each; five others —Homs, Hama, Tripoli, Latakia and Dair az-Zur—with between 20,000 and 100,000. The inhabitants are mainly occupied in commerce and industry.

433 The structure of industry is changing more rapidly than that of agriculture. A two-fold change is taking place. On the one hand, the traditional textile, metal and other industries, which used to supply the needs of a great part of Ottoman Asia and the Arabian peninsula, are being killed by the Westernization of taste and by the competition of cheap Western and Japanese goods. On the other, modern industries are slowly being created, especially in the three principal towns, Damascus, Aleppo and Beirut. Their development has been hampered by paucity of raw materials, the scarcity of capital and to a lesser extent of technical skill, competition from Europe, America and lately from Japan, the smallness of the internal and the absence of an external market. The modern industrial equipment of the country is still confined to a small number of factories for foodstuffs, textile goods and certain other products for the internal market. The silk industry of Lebanon, which was important until it was overwhelmed by foreign competition and the introduction of artificial silk, has had a partial revival during the last few years.

504 Not only the industrial but the whole economic development of the country is handicapped by inadequate communications. There is only one modern port, Beirut, which has been developed by French capital and enterprise, and through which flows the bulk of the country's external trade. Tripoli is important as the terminus of one branch of the oil pipe-line from Iraq, but it does not yet possess adequate harbour-
496 works; Latakia is small and undeveloped. The railway system, mainly built and administered by a French conces-sionary company, includes only a little over a thousand
489 kilometres of track. Passengers and goods are carried

11: Hourani S-4 (no date) 1946 MD1 Syria MD1
Lebanon MA1

VII. LEBANON AND THE MINORITIES

I

THE greater part of the population of the Levant States, it was stated in the last chapter, is Arab by language and tradition; in addition the majority is orthodox Moslem by faith. There are, however, a number of communities which are not Arab, others which are heterodox Moslem or not Moslem, and some which are neither Arab nor Moslem.

The religious minorities are more numerous and of greater importance in the country's political life than the national minorities. The following list shows the sectarian composition of Syria and Lebanon:

Community		Syria[1]	Lebanon[2]	Total
A. Moslems, and post-Islamic sects	1. Sunnis	1,737,402	175,925	1,913,327
	2. Shi'is	11,341	154,208	165,749
	3. Druzes	79,428	53,047	132,475
	4. Alawis	274,486	—	274,486
	5. Isma'ilis	24,390	—	24,390
	Total	2,127,247	383,180	2,510,427
B. Christians	1. Maronites	11,800	226,378	238,178
	2. Roman Catholics of the Latin rite ..	4,750	—	4,750
	3. Greek Orthodox ..	115,118	76,522	191,640
	4. Greek Catholics ..	42,427	45,999	88,426
	5. Syrian Orthodox (Jacobites) ..	32,892	2,574	35,466
	6. Syrian Catholics ..	14,182	2,675	16,857
	7. Armenian Orthodox (Gregorians) ..	86,742	25,462	112,204
	8. Armenian Catholics	12,137	5,694	17,831
	9. Assyrians and Chaldaean Catholics ..	3,759	528	4,287
	10. Protestants	7,660	6,712	14,372
	Total	331,467	392,544	724,011
C. Jews	.. ..	26,250	2,518	28,768
D. Miscellaneous	.. ..	2,063	6,301	8,364
	Total	2,487,027	783,543	3,271,570

Thus some 58 per cent of the total population are orthodox Sunni Moslems, 18 per cent belong to other Moslem communities, and 23 per cent are Christians.

[1] Ministère des Affaires Etrangères, *Rapport*, 1936, pp. 220–1.

[2] Census of 1932. See S. B. Himadeh, *Economic Organization of Syria* (Beirut, 1936), pp. 406–9. These figures are now out of date, but are given here because they are more detailed than any published more recently. An official estimate for 1943 gives the following figures:—Sunnis 222,594, Shi'is 200,648, Druzes 71,711, Maronites 318,801, Greek Orthodox 106,658, Greek Catholics 61,956, Armenian Orthodox 58,007, Minorities 6,356—Total 1,046,421.

11: Hourani 5-4 (no date) 1946 MD1 Syria MD I LEBANON MEI

points in the nationalist programme other than those which are emphasized by the Moslems; they also sometimes conceive of themselves as having a special duty to perform in the movement. For example, some of the Christian nationalists regard it as their task to mediate Western civilization to the Arabs. This sense of a special duty makes for difference, if not for opposition.

6

This much can be said of the whole of Syria and Lebanon. But if a more detailed analysis is to be attempted, Lebanon must be separated from Syria. While in Syria, and in the Levant States taken as a whole, the Sunni Moslems have an overwhelming preponderance, in Lebanon neither they nor any other community forms an absolute majority of the population, and the number of Christians of different sects is slightly greater than that of Moslems, orthodox and heterodox.

Inside Lebanon also a distinction must be made. As will be described later,[1] the Lebanese Republic of to-day was formed after the First World War, by the addition to the pre-war autonomous Sanjaq of Lebanon, which consisted mainly of Mount Lebanon itself, of certain towns and outlying districts. In the former, the population is almost entirely Christian (mainly Maronite) and Druze. The additions included the coastal towns of Tripoli, Beirut, Saida (Sidon) and Sur (Tyre), and the districts of the Biqa' in the east and Jebel Amil in the south. In the towns the population is largely Sunni Moslem, although there are also numerous Shi'is, Greek Catholics and Orthodox and Armenians (mainly in Beirut). In the Biqa' and Jebel Amil the Shi'i Moslems are predominant, but here again there are large Greek Orthodox and Catholic and other communities.

In Mount Lebanon the majority is Christian, but the Druze community is large and strong enough to have played at least an equal and sometimes a greater part in the history of the Mountain. Thus the sectarian composition of Mount Lebanon is very different from that of the rest of the Mandated Territories. To a great extent also its history has diverged from that of other parts of geographical Syria. This has given rise to a specific Lebanese tradition. It is a tradition of asylum: remnants of sects and tribes, driven for one reason or another

[1] See Chapter IX, p. 172.

11: Hourani S-4 (no date) 1946 MD1 Syria #01

563

In the State of Syria two different types of minority problem exist. First, there are problems in regard to the protection and the rights of the 'scattered' minorities, which are in a minority in all parts of the country. Secondly, there are the problems raised by the existence of a number of 'compact' minorities: communities which, while forming a minority of the population of Syria as a whole, nevertheless possess a local predominance in certain regions of it. Here the question is not simply how to guarantee the security and rights of these communities, but what should be the political status and administrative organization of the regions in which they are predominant. There are two districts, those of Latakia and Jebel Druze, in which this question is important; and there is a third, the Jazirah, in which the position is similar in some respects, although very different in others. It will be convenient in the pages which follow to treat the situation in these three districts separately from that in the remainder of Syria.

563
162

Jebel Druze was mainly settled in the course of the eighteenth and nineteenth centuries by Druzes coming from Lebanon as a consequence of internecine disputes, changes in the traditional balance of social power and increased interference by the Turkish Government and the Western Powers. They sought in the Jebel freedom to manage their own affairs without control or interference. They now constitute an overwhelming majority of the population; in 1938 there were approximately 62,000 Druzes out of a total population of 70,000, the remainder being mainly Greek Catholics and Orthodox.[1]

563

Before the War of 1914–1918 the Druzes were almost completely autonomous; Turkish attempts to subdue them had at most a temporary success, and Turkish suzerainty existed only in name. They held aloof from the Sunni Arabs, and preserved in their isolation certain traits which might otherwise have been modified: suspicion of orthodox Moslems, resentment of all interference and attachment to their feudal organization and customary law. It is the persistence of these traits which has given rise to the political

[1] Ministère des Affaires Etrangères, *Rapport, 1938*, pp. 220–1. The figures for Latakia, the Jazirah and the rest of Syria, given in the following sections, are from the same source.

11: Hourani S-4 (no date) 1946 MD1 Syria MD 1

the smaller landowners resent the domination of the greater, the peasants are restive under their lords. A small but powerful class of educated young men is growing up which can no longer be satisfied either with the preservation of a closed and unchanging society or with Druzism as a system of belief. These social and intellectual processes are bound to alter the whole basis of the problem in the next generation or two.

10

The district of Latakia includes the mountain-range known as Jebel Ansariyah and the coastal plain at its foot. It is in some sense a natural unit, and the bulk of its population possesses a distinctive character. In 1938 its inhabitants numbered approximately 370,000, of whom 235,000, or roughly 60 per cent, were Alawis, 70,000, or about 20 per cent, Sunnis, 6,000 Isma'ilis, and most of the remainder Christians, mainly Greek Orthodox. In the town and immediate surroundings of Latakia itself, the Sunnis formed the largest single community.

The Alawis are the descendants of the indigenous inhabitants of the district, who have endured a number of conquerors but have managed to preserve their individuality under varying forms. For the greater part of the Ottoman period the district was virtually autonomous while acknowledging the suzerainty of the Sultan; but during the nineteenth century the control of the Ottoman authorities was greatly extended. Local autonomy in practice meant local tyranny by the feudal lords, who were to a large extent Sunnis. This is indeed one of the differences between the situation in Latakia and that in Jebel Druze: whereas in the latter the predominance of the Druzes is unchallenged, in the former the Alawis are in a majority but the Sunnis constitute a larger proportion of the landowning class. Moreover both the Sunnis and the Christians are at a higher level of education and political consciousness than the Alawis, who are themselves sub-divided into sects and tribes and possess little communal consciousness.

Making allowances for local differences, what was said about the problem of the Druzes applies also to that of the Alawis. There are some, especially among French officials and missionaries, who believe that the first task is to raise

11: Hourani S-4 (no date) 1946 MD1 Syria MD1

and certain tribes among them persuaded to settle on the land. 000

Thus in the years between the two wars the Jazirah was almost entirely resettled by immigrant groups. The greater part of the population are still Arab Moslems, but very many of these are nomads; and of the settled population, which in 1938 was estimated at 103,000, more than 20,000 are Christians, while probably a majority and certainly a large proportion of the remainder are Kurds.[1] 162

Among the settled population the proportion of those whose native language is not Arabic is much larger than in any other part of Syria. Split up between a large number of sects and peoples, none of whom dominates the rest, and lacking the element of stability which an old-established population would give, the Jazirah presents a complex problem, the nature of which is determined by a large number of factors: tension between Christians and Moslems, and between Arabs and Kurds; the everlasting conflict between the Beduin and the sedentary population; and interference by Turkey and Iraq from just across the frontier. 563 798

Here, as in Jebel Druze and Latakia, there has long been a conflict between the greater number of French officials, who insist that what the district primarily needs is good and special administration such as the Syrian Government could not give it, and the nationalists, who wish to make it clear from the beginning that the Jazirah is an integral part of Syria. Of the inhabitants, the Arab Moslems are for the most part nationalists, while many of the Arab and other Christians oppose them and claim autonomy. Opposition comes also from those Kurds who demand autonomy and who are being increasingly influenced by Kurdish nationalism. The Kurds have a tribal organization, the most important tribal groups being the Barazi and Milli; and most of them have no political loyalty except to the tribe. The majority are opposed to Turkey and frightened of Arab rule, although there is a continuous process of assimilation to the Arabs; and some of them have a superficial attachment to France. It is only fairly recently that a nationalist movement has arisen among them, directed by the intellectuals in Damascus and elsewhere and organized in the 'Hoybun' party. It aims at the 563 86 563 619

[1] Another estimate for 1937 was as follows: Arab Moslems 41,900; Kurds 81,450; Christians 31,050; others 4,150; Total 158,550. To this should be added 8,000 Assyrians.

11: Hourani S-4 (no date) 1946 MD1 Syria MD1

563 619 formation of a Kurdish State which should unite the different parts of the Kurdish nation, now divided between Turkey, Syria, Iraq and Iran. In general, however, the Kurds are still too hostile to government as such for nationalism to have made much headway among them.

The different sections of the separatists do not seem to agree upon anything except their opposition to Syrian rule; for the population of the Jazirah possesses no such cohesion as the Druzes and Alawis. They are a collection of refugees, with something of the refugee mentality.

12

162 196 In the rest of Syria—that is to say, in the six provinces of Damascus, Homs, Hama, Aleppo, the Hauran and the Euphrates—there were at the end of 1938, according to official statistics, 352,000 members of religious minorities out of a total population of about 1,941,000, excluding the nomads. Approximately 250,000 were Christians, 91,000 heterodox Moslems and 24,000 Jews. Thus almost 20 per cent of the total population belonged to religious minorities, and of those 20 per cent roughly two-thirds were Christians. Most of the Christians are Arabic-speaking, with the exception of the Armenians. There must also be taken into account the several thousand Circassians, Turcomans and Kurds who are Sunni Moslems and therefore not members of religious minorities, but who constitute racial and linguistic minorities.

The members of religious minorities are most numerous in the provinces of Damascus and Aleppo, in each of which they number over 100,000, out of a total population of 530,000 in the former and 750,000 in the latter; but it is in the provinces of Homs and Hama that they form the largest proportion of the population (about 35 per cent). In the other two provinces—those of the Hauran and the Euphrates—there are comparatively few of them.

13

184 The differences between the Arabic-speaking Christians and the Moslems may be exaggerated. They share a language, many social customs and traditions; they are in some sense a single people. But while this is true and important, it must also be remembered that they differ from one another not only in religion but also in certain of their intellectual, SOCIAL AND ECONOMIC CHARACTERISTICS.

11: Hourani S-4 (no date) 1946 MD1 Syria MD1

without success. Being Sunnis and living in mainly Arab regions, they will probably in time become assimilated. The Turcomans in the province of Aleppo have on occasion caused trouble to the authorities by their turbulence, but do not raise any special political problem. Kurds are also to be found in the province of Aleppo and there is a colony of several thousands in Damascus. From here and Beirut, the Kurdish nationalist movement is directed. Its main weight comes from the Jazirah, but it is strong in other parts of Syria, though by no means all Kurds are nationalists. Some of these scattered Kurds are nomads, others semi-sedentary or sedentary. There are several thousands of Jews in Damascus and Aleppo. They have been treated with tolerance broken by occasional incidents: in 1840, for example, the Jews of Damascus were accused of ritual murder. Like the Arabized Jews in general, they openly repudiate Zionism, and events in Palestine have not gravely affected their position; but in recent years many of them have emigrated to Palestine.

Finally, much of what was said about the Armenians in Lebanon applies to those in Syria. They are of particular importance in Aleppo, where more than 65,000 of them live; a large proportion of these have been settled there for several generations. They are prominent in many branches of trade and industry. Their failure to become Arabized is resented by many Arab nationalists; while the fact that as Christians they help to increase the Christian element in the population of the town arouses the hostility of some Moslems. But Aleppo is not a fanatical town; it is primarily a commercial centre, and much more tolerant of diversity and less liable to be carried away by political enthusiasms or hatreds than is Damascus.

Memories of the past have embittered the feelings of practically all Armenians towards Turkey. At the time of the Alexandretta affair,[1] the rumour that Turkey intended to claim the district of Aleppo caused a great stir among the Armenians of northern Syria. Had Aleppo been ceded to Turkey, this would probably have been followed by the emigration of large numbers of Armenians southwards.

[1] See Chapter XI.

11: Hourani S-4 (no date) 1946 MD1 Syria MD1
LEBANON ME1

APPENDIX B

RECENT STATISTICS OF THE POPULATION OF SYRIA AND LEBANON

S 162 L 162

More up-to-date estimates of the population than those given in Chapters V and VII have come to hand since the text of this book was completed. They are as follows:

TABLE I

POPULATION BY PROVINCES ('MUHAFAZATS')

SYRIA:	
Muhafazat of Damascus	603,889
Aleppo	870,139
Homs	212,424
Hama	157,458
Hauran	112,842
Euphrates	225,023
Jazirah	146,001
Jebel Druze	80,128
Latakia (Alawis)	452,507
Total	2,860,411
LEBANON:	
Muhafazat of Beirut	174,001
Mount Lebanon	335,774
North Lebanon	246,964
South Lebanon	212,848
Biqa'	157,014
Total	1,126,601
Total for Syria and Lebanon	3,987,012

NOTES:

(1) The Beduin are not included in the Syrian figures. Their total number has been estimated at about 400,000.

(2) The Syrian figures give the population as it was at the end of 1943, the Lebanese figures are for the end of 1944.

11: Hourani S-4 (no date) 1946 MD1 Syria MD 1 LEBANON ME1

APPENDIX B

TABLE II

POPULATION BY RELIGIOUS COMMUNITIES

RELIGIOUS COMMUNITY	SYRIA	LEBANON
Sunnis	1,971,053	235,595
Shi'is	12,742	209,338
Druzes	87,184	74,311
Alawis	325,311	—
Isma'ilis	28,527	—
'Latins' (i.e. Roman Catholics of the Latin rite)	5,996	3,117
Maronites	13,349	327,846
Greek Catholics	46,733	64,280
Greek Orthodox	136,957	109,883
Armenian Catholics	16,790	10,048
Armenian Orthodox	101,747	59,749
Syrian Catholics	16,247	4,984
Syrian Orthodox	40,135	3,753
Chaldaean Catholics	4,719	1,330
Nestorians	9,176	—
Protestants	11,187	10,440
Jews	29,770	5,666
Yazidis	2,788	—
Various	—	6,261
Total	2,860,411	1,126,601

14:International Bank S-5 (1954) 1955 MD1 Syria MD1

challenging task of fusing the positive elements of both its eastern and its western heritage into a cohesive whole.

Population and Land

According to official estimates, Syria at the end of 1953 had a population of about 3.65 million, including some 150,000 Bedouins who lead a nomadic or semi-nomadic existence. Although demographic statistics are far from adequate, it appears probable that the population has been growing at an annual rate of somewhere between 2% and 3% during the last decade. Most of the population is rural:[1] about 60% live in villages and towns of less than 10,000 inhabitants, and each of the two largest cities—Damascus, the capital, and Aleppo, the commercial center of the country—has a population close to 400,000. About 86% of the population are Moslem or belong to offshoots of the Moslem religion, and nearly all of the balance are adherents of a considerable number of Christian denominations.

As a country with an area of 181,337 square kilometers (72,234 square miles), about three-fourths the size of the United Kingdom, Syria cannot be said to be densely populated. While less than a third of the area is cultivable, the proportion of the population to the land already under cultivation compares favorably with that of other countries in the Near and Middle East. In Syria there is one hectare[2] of cultivated land per inhabitant, or about 10% more than in Turkey and Iran, twice as much as in Greece and Iraq and eight to nine times as much as in Egypt.

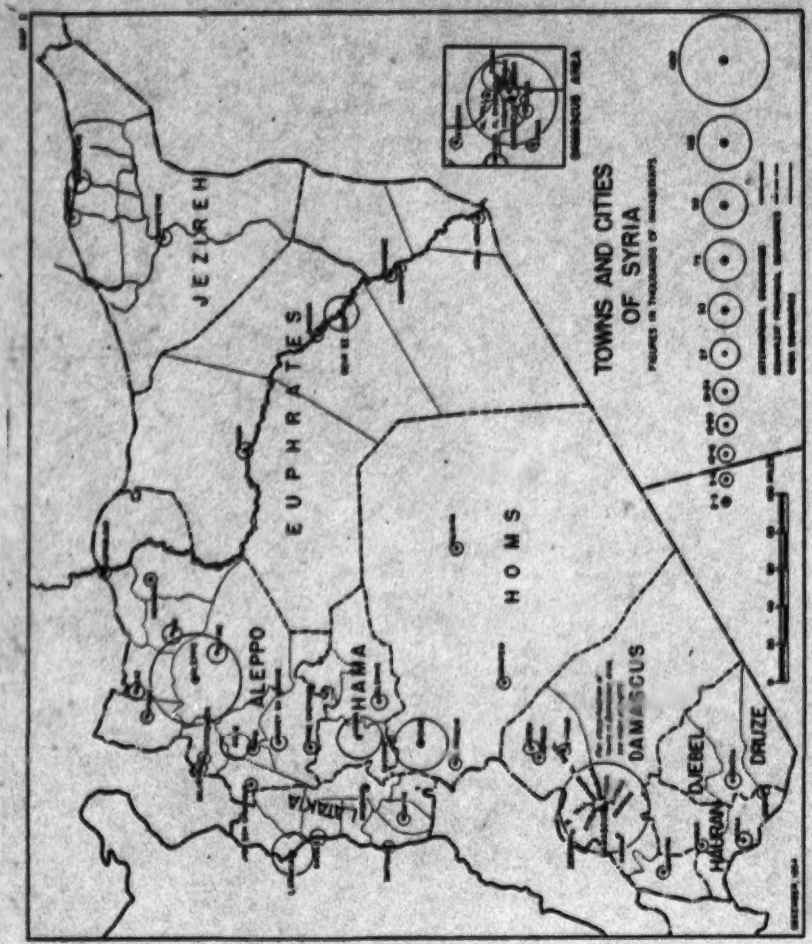
There is still plenty of land available in Syria but water severely limits its utilization. The country lies to the leeward of mountain ranges in the west and north which intercept much of the rainfall. Except for the coastal region of Latakia province, Syria is largely cut off from the rain-bearing winds of the Mediterranean by mountains, the Djebel Ansariya (Alaouit mountains) in Latakia, and, farther south, after the intervening Tripoli-Homs gap, by the twin ranges of the Lebanon and Anti-Lebanon which in turn give way to the Hermon range. Thus the area which can support rain-fed cultivation is confined to a rather narrow belt extending roughly like a crescent from the Hauran in the south northward to Aleppo and then eastward along the Turkish frontier. Fortunately for Syria, its

[1] See Annex C, p. 292.

[2] A hectare = 2.471 acres.

14:International Bank S-5 (1954)1955 MD1 Syria MD1

341
162



p. 5

14:International Bank S-5 (1954)1955 MD1 Syria MD1

Natural Resources

Land and water are undoubtedly the principal natural resources of Syria. Indications do not point to extensive mineral deposits. Some poor lignite but no coal has been found. A subsidiary of the Iraq Petroleum Company carried out extensive prospecting and drilling over a considerable area under a concession granted in 1938. After spending about £ 6 million sterling in exploratory work, it surrendered its concession in August 1951. Although the belief persists in Syria that considerable oil will one day be discovered, there is no evidence to support the supposition. Drilling did reveal the presence of natural gas in eastern Syria, southwest of Hassetche, and also of appreciable quantities of rock salt. In theory this gas, if proved in considerable volume, together with salt, could provide the raw materials for the production of fertilizers and alkalis, but other countries—for example Iraq—may well be more favorably situated with respect to the development of similar resources. The natural gas could also be used as a source of energy but it is unfortunately found at a considerable distance from the potential market in western Syria.

There are important deposits of bitumen or asphalt. One of these, in the province of Latakia, is already being mined, but other and far richer deposits uncovered in the Djebel Bichri, west of Deir ez Zor, are being exploited to a minor extent only by the Ministry of Public Works. The latter deposits are expected to assume considerable importance in the extensive roadbuilding program the government is planning to undertake. Iron ore, chromite and lead and iron pyrites are known to exist, but their presence in commercial quantities is still to be proved. While licenses for prospecting of minerals are being issued, on the basis of existing evidence it seems unlikely that mineral resources exist in sufficient quantities to affect the future of Syria significantly.

Agriculture

Syria is predominantly an agricultural country. Between 65% to 75% of the people derive their living directly from agriculture, and a considerable portion of the balance earn their livelihood by handling or processing agricultural commodities. Agriculture and animal husbandry together probably account for 45% to 50% of the national income. In agriculture, winter crops are most important because rainfall is concen-

14:International Bank S-5 (1954) 1955 MD1 Syria MD1

ANNEX C *NOTES ON AGRICULTURE*

1 POPULATION, REGIONS AND SOILS

Rural Population

162 619 Syria's agricultural population can be divided into groups differentiated by their social order.

233 *Nomadic tribes.* Bedouin tribespeople form an important unit of the rural population, numbering an estimated 150,000 and living in various stages of settlement from pure pastoral nomadism to almost permanent agricultural communities. Among the larger tribes the Tay and part of the Jubur have become practically sedentary, the Shammar and Shashans remaining nomadic or semi-nomadic. There are also numerous small nomadic tribes roaming the desert between the cultivated belt and the Jordan border. These harvest the scanty desert grass with their flocks of sheep and goats and their herds of camel and a few cattle, and contribute considerably to the country's livestock production. A large part of Syria's meat, wool and dairy products is produced by the Bedouins. Their standards of living and education are quite low.

The increasing exploitation of arable land for crop production during recent decades correspondingly reduced the grazing area and, may, if continued, threaten a considerable reduction in livestock.

162 241 511 *Settled villagers.* The nearly two million villagers spread over 5,500 compact villages form the most important segment of the agricultural population. They are the true cultivators of the soil whether they own the land or work on it as tenants or laborers. A large number farm entirely for subsistence. Even where there are large community pasture lands, the farms are usually small, frequently too small to give an economic return. Consequently incomes are generally low and many landowners, tenants and sharecroppers are constantly indebted to moneylenders. Although illiteracy among the villagers is on the decrease, education remains at a low standard.

The village people produce most of the crops, raise part of the livestock and supply the country with the bulk of its food and raw materials. Their agricultural activity as a rule is dominated by manual and draft animal

14:International Bank S-5(1954)1955 MD1 Syria MD1

operation, in striking contrast to large private holdings where the most modern machinery is used. Measures to raise the standard of living of this group must be one of the main objectives of any development program; in the first instance this must be effected through education, improved systems of land tenure, and better credit facilities.

Lessees and landlords. Some city dwellers have interests in agriculture as leasehold operators of tracts of state domain, or as absentee landlords. Although their interests rarely coincide with the demands of sound long-term farming practices, this segment of the population has been instrumental in opening new farm tracts (such as the Jezireh) and in introducing new crops, thereby contributing much to the national economy. The cultivation of the large absentee holdings is generally left to sharecroppers.

Sharecroppers. Each sharecropper is assigned a parcel of land from which, after the apportionment of the crop, he can hope to gain little more than a bare subsistence. In rainfed areas the sharecropper customarily receives rather less than 30% of the crop if he provides only his labor and around 70–75% if he also supplies the working capital; the percentages may be slightly higher in sparsely populated areas, and lower where population pressure is heavier. On irrigated lands the landlord takes 65–75% of the crop if he provides seed and water, and about half if the sharecropper provides the working capital.

In the long run, the position of the sharecropper would be more tolerable if the productivity of the land and his share of it were raised. At present, yearly land assignments may vary, with the result that the cropper has no incentive to improve the land. The restricted area of the assignment and lack of proper equipment, draft animals and money capital contribute to the permanent indebtedness of sharecroppers and their very low standard of living. Measures to improve their lot should include improved tenure status, Agricultural Bank and cooperative assistance in providing working and fixed capital, and resettlement schemes to relieve local land pressure.[1]

Agricultural Regions

In terms of natural conditions and the types of agriculture practiced, Syria can be divided in nine main agricultural regions.

The Hauran and the Djebel Druze. The Hauran and the Djebel Druze includes the mountains of the Djebel Druze and the Julani in the south-

[1] See Chapter 3, Sections III and VI, of the Main Report.

14:International Bank S-5 (1954)1955 MD1 Syria MD1

ANNEX I
NOTES ON SETTLEMENTS AND SOCIAL SERVICES

1 INTRODUCTION

Syria's 3.65 million people dwell in an estimated 8,265 settlements, of which about 61% are towns and villages and the rest farms. Only Damascus, Aleppo, Homs, Hama, Deir ez Zor and Latakia can be said to be preponderantly urban; the remaining communities have fairly evenly balanced urban and rural characteristics or else are clearly agricultural. About 23% of Syria's population lives in Damascus and Aleppo, 17% in 21 other cities of more than 10,000 inhabitants, 6% in 31 mixed settlements and over 50% in agricultural settlements. A little less than 3% is nomadic.

But the character of Syria's settlements is changing and the picture presented above will probably not be accurate for long. People of the mountain regions are slowly moving down to the plains. Both urban and rural settlements are being established in areas newly opened to cultivation, such as the Jezireh, the Ghab and the Roudj. The achievement of political independence started a trend toward urbanization, stimulated by construction of new roads and development of motorized transport.

Despite a considerable postwar building boom, there are probably fewer buildings in relation to the population in Syria than in most other countries. Although the exact number of dwelling units is not known, it probably does not exceed 350,000 or approximately one for every 10 inhabitants. In recent years new construction has been at a high rate. In 1953, for example, the number of housing units probably increased by about 5.15%. While this is substantially in excess of the normal increase in the population, account should be taken of the fact that the newer dwelling units probably do not house on the average more than six people. On this basis, only about 8% of the new construction, or some 1,460 units, were available for replacement of existing housing. In the postwar period the demand for housing has been stimulated by the rise in population, the wartime building lag, the growth of the foreign community, the return of expatriate Syrians, changes in the geographical distribution of population and the tendency of patriarchal families to break up into simple

POPULATION AND VITAL STATISTICS

161
162

تقدير عدد سكان الجمهورية السورية في نهاية عام ١٩٥٢ ونسبتهم لمساحة الاراضي (١)

POPULATION ESTIMATES AS AT THE END OF 1952 AND RATIO TO LAND AREA (1)

Table No. 1

جدول رقم (١)

MOHAFAZAT	عدد السكان Population	المساحة كم ٢ Area km.2	عدد السكان في كل كيلو متر مربع Population per km.2	المحافظات
TOTAL	3,433,838	184,479	18,613	المجموع
Damascus (2)	739,227	19,538	37,835	دمشق (٢)
Homs	261,904	41,030	6,386	حمص
Hama	196,605	7,222	26,898	حماة
Latakia	540,675	6,089	88,827	اللاذقية
Aleppo	1,025,674	22,919	44,752	حلب
Al-Hasakeh	177,398	22,170	8,001	الحسكة
Deir-ez-Zor	251,548	55,060	4,569	دير الزور
Sweida	96,713	5,500	17,756	السويداء
Der'a	141,832	4,200	33,770	درعا

(1) Survey estimates, 1952.
(2) Including Damascus City

(١) حسب تقدير المساحة عام ١٩٥١
(٢) بما فيها مدينة دمشق الشاغرة

162

تقدير عدد سكان مراكز المحافظات ومراكز الاقضية في الجمهورية السورية في نهاية عام ١٩٥٢

ESTIMATES OF POPULATION BY MOHAFASAT CENTRES AND GADAS CENTRES AS AT THE END OF 1952

Table No. 2.

جدول رقم (٢)

CITY	المجموع Total	ذكور Males	اناث Females	المدينة
Damascus	373,708	190,252	183,456	مدينة دمشق
Douma	22,007	11,574	10,433	دوما
Zabadani	8,180	4,012	4,168	الزبداني
Katana	6,790	3,848	2,942	قطنا
Qutaifeh	3,845	1,696	2,149	القطيفة
Quneitra	7,158	3,455	3,700	القنيطرة
Al-Nabk	12,591	6,620	5,971	النبك
Homs	125,083	66,512	58,571	مدينة حمص
Hama	91,153	47,512	43,641	مدينة حماة
Salamiya	15,744	9,084	7,660	السلمية
Latakia	47,397	24,030	23,367	مدينة اللاذقية
Banias	4,943	2,140	2,803	بانياس
Tel-Kalakh	3,570	2,013	1,557	تلكلخ
Jableh	10,368	5,183	5,185	جبلة
Al-Haffeh	2,989	1,459	1,530	الحفة
Safita	6,756	3,539	3,217	صافيتا
Tartus	11,803	5,737	6,066	طرطوس
Masiaf	5,166	2,552	2,614	مصياف
Aleppo	390,919	190,103	199,816	مدينة حلب
Idleb	24,626	12,222	12,404	ادلب
Azaz	11,142	5,907	6,135	اعزاز
Al-Bab	19,789	8,311	11,458	الباب
Jarablus	8,023	3,856	4,167	جرابلس
Jisr-esh Shoghour	9,033	4,536	4,497	جسر الشغور
Harem	5,710	2,810	2,900	حارم
Idrin	2,981	1,606	1,375	عفرين
Ein-el-Arab	1,605	822	783	عين العرب
Ma'aret en-Nu'man	12,321	6,164	6,157	معرة النعمان
Minbej	5,815	2,747	3,068	منبج
Deir-es-Zor	71,375	36,537	35,038	مدينة دير الزور
Abu Kemal	5,407	2,545	2,862	ابوكمال
Al-Rikka	11,411	6,079	5,332	الرقة
Al-Mayadine	7,807	4,447	3,360	الميادين
Al-Hasakah	11,911	6,217	5,694	مدينة الحسكة
Derik	3,442	1,806	1,636	ديريك
Kamishli	20,728	10,846	9,882	مدينة القامشلي
Suweida	11,561	6,132	5,429	مدينة السويداء
Shahba	2,353	1,151	1,202	شهبا
Salkhad	4,239	2,119	2,120	سلخد
Der'a	14,496	7,301	7,197	مدينة درعا
Izr'a	2,266	1,697	1,149	ازرع
Fseq	1,475	760	715	فيق

Source : Ministry of Interior

المصدر : وزارة الداخلية ،

تقدير عدد السكان حسب المحافظات ، ١٩٤٧ - ١٩٥٣
ESTIMATES OF POPULATIONBY MOHAFAZT, 1947 — 1953

Table No. 3.

جدول رقم (٣)

End of year	مجموع المحافظات All Mohafazat	مدينة دمشق العاصمة Damascus City	MOHAFAZAT المحافظات								
			دمشق Damascus	حمص Homs	حماه Hama	اللاذقية Latakia	حلب Aleppo	الحسكة Hasakeh	دير الزور Deir-es-Zor	السويداء Sweida	درعا Dir'a	نهاية سنة
1947 — Total	3,043,310	310,246	339,687	227,941	170,766	473,754	820,973	151,946	233,312	89,609	125,176	١٩٤٧ — المجموع
— Males	1,543,898	156,957	173,672	120,734	87,925	234,756	459,062	81,765	117,053	47,244	64,710	— ذكور
— Females	1,499,412	153,289	165,915	107,207	82,841	238,998	461,891	70,181	116,259	42,365	60,466	— اناث
1948 — Total	3,082,708	317,251	344,289	232,441	174,491	487,310	932,143	152,902	235,057	90,654	126,005	١٩٤٨ — المجموع
— Males	1,571,310	160,652	176,101	123,067	89,903	243,455	464,929	82,306	118,018	47,750	65,103	— ذكور
— Females	1,521,398	156,598	168,188	109,354	84,588	243,855	467,214	70,596	117,039	42,904	60,902	— اناث
1949 — Total	3,177,751	325,070	353,664	238,626	179,049	501,991	955,075	155,643	246,197	93,203	128,630	١٩٤٩ — المجموع
— Males	1,618,392	164,786	180,733	126,263	92,631	251,203	477,250	83,554	126,155	49,176	66,473	— ذكور
— Females	1,559,359	160,274	172,931	112,246	87,018	250,788	477,816	72,089	120,042	44,027	62,157	— اناث
1950 — Total	3,252,687	335,060	365,980	244,094	183,399	517,750	972,181	159,300	248,139	95,253	131,530	١٩٥٠ — المجموع
— Males	1,656,219	169,658	187,094	129,065	94,522	259,350	486,817	85,322	127,077	50,312	67,977	— ذكور
— Females	1,596,468	165,402	178,886	115,029	88,877	258,371	486,364	73,978	121,061	44,941	63,549	— اناث
1951 — Total	3,329,235	345,237	378,260	250,915	189,890	538,245	996,291	162,145	249,431	96,882	136,940	١٩٥١ — المجموع
— Males	1,696,362	175,002	191,992	132,806	97,471	264,869	497,792	86,803	127,584	51,069	70,994	— ذكور
— Females	1,632,853	170,235	186,268	118,109	91,415	263,376	497,499	75,342	121,847	45,813	65,946	— اناث
1952 — Total	3,433,036	372,706	398,519	261,904	196,005	540,676	1,025,674	177,388	251,848	98,713	141,822	١٩٥٢ — المجموع
— Males	1,751,939	189,252	187,611	138,921	101,540	271,602	514,158	94,669	128,476	52,016	73,695	— ذكور
— Females	1,681,097	183,456	178,908	122,983	95,125	269,073	511,516	82,719	123,372	46,697	68,127	— اناث
1953 — Total	3,656,904	383,239	394,153	353,332	271,048	432,506	1,094,447	232,104	253,588	104,563	147,907	١٩٥٣ — المجموع
— Males	1,868,678	194,681	197,122	187,761	139,164	215,531	551,127	121,536	129,403	55,117	77,126	— ذكور
— Females	1,787,026	188,558	187,030	164,592	131,884	216,975	543,320	110,568	124,182	49,446	70,781	— اناث

Source : Ministry of Interior.

Note : The above figures on the population of the Syrian Republic, have been arrived at by the addition of registered Births, new and previously undeclared, change of residence in comings, and persons acquiring the Syrian citizenship, and registered deaths, new and previously undeclared, change of residence out going and persons relinquishing the Syrian citizenship

المصدر : وزارة الداخلية

ملاحظة : تضخم ارقام نفوس الجمهورية السورية المثبتة اعلاه الى تمام المواليد المسجلة حديثة ومكتومة وتبدل السكن الواردوالاشخاص الذين اكتسبوا الجنسية السورية كماوتخفض الى تنزيل الوفيات المسجلة من حديثه ومكتومة وتبدل السكن الصادر والاشخاص الذين سقطت عنهم الجنسية السورية .

السكان والاحوال المدنية

162

تقدير عدد السكان المسجلين حسب القضية في نهاية ١٩٥٢

ESTIMATT OF REGISTERED POPULAON, BY QADAS AS AT THE END OF 1952

Table No. 4.

جدول رقم (٤)

Mohafazat and Qadas	المجموع Total	ذكور Males	اناث Females	المحافظة والقضاء
TOTAL	3,423,226	1,751,939	1,661,687	المجموع العام
Damascus City	372,705	189,252	183,456	مدينة دمشق المتازة
Damascus Mohafaza	306,519	187,611	178,908	محافظة دمشق
Mohafaza Centre (E. & W. Ghouta) (*)	78,401	40,704	37,697	مركز المحافظة(الغوطتين(*)
Duma	80,617	41,830	38,787	قضاء دوما
Zabadani	25,820	13,500	12,320	« الزبداني
Qatana	41,479	21,589	19,890	« قطنا
Al-Qutaifeh	29,708	15,198	14,510	« القطيفة
Quneitra	56,747	28,782	29,965	« القنيطرة
Nabek	53,747	28,008	25,739	« النبك
Homs Mohafaza	261,904	138,921	122,983	محافظة حمص
Mohafaza Centre	261,904	138,921	122,983	مركز المحافظة
Hama Mohafaza	196,665	101,540	95,125	محافظة حماة
Mohafaza Centre	155,671	79,819	75,852	مركز المحافظة
Salamiya	40,994	21,721	19,273	قضاء السلمية
Latakia Mohafaza	549,675	277,602	269,073	محافظة اللاذقية
Banias	46,481	19,456	27,025	قضاء بانياس
Talkalakh	68,818	37,186	31,632	« القلمون
Jabieh	74,029	36,609	37,420	« جبلة
Al-Hiffeh	55,715	28,396	27,319	« الحفة
Safita	78,395	39,863	38,532	« صافيتا
Tartus	89,665	30,502	29,163	« طرطوس
Latakia	105,363	53,540	51,823	« اللاذقية
Misiaf	51,209	25,070	26,139	« مصياف

* It is noted that the figures relating to the population of the Eastern and Western Ghouta for the year 1952 are show less than those published in 1951. This is due to the fact that the villages of Kafar-Sousah, Mezzah and Kadam became a part of Damascus City as from 1949.

● يلاحظ ان الارقام المتعلقة بسكان الغوطتين لعام ١٩٥٢ اقل مما نشر في عام ١٩٥١ وذلك لالحاق قرى كفرسوسة والمزة والقدم بمدينة دمشق المتازة واعتبارها ضواحي المدينة منذ عام ١٩٤٩.

POPULATION AND VITAL STATISTICS

تقدير عدد السكان المسجلين حسب الاقضية في نهاية ١٩٥٢

ESTIMATES OF POPULATION BY QADAS AS AT THE END OF 1952.

162

Table No. 4 (Concld.) جدول رقم ٤ (تتمة)

Mohafazat and Qadas	المجموع Total	ذكور Males	اناث Females	المحافظة والقضاء
Aleppo Mohafaza	**1,025,674**	**514,158**	**511,516**	**محافظة حلب**
Mohafaza Centre	380,919	190,103	190,816	مركز المحافظة
Idleb	93,781	49,016	44,765	قضاء ادلب
I'zaz	62,628	34,519	34,109	» اعزاز
Al-bab	56,302	27,468	28,834	» الباب
Jabal Sam'an	86,717	43,239	43,478	» جبل سمعان
Jarablus	31,646	15,738	15,908	» جرابلس
Jisr-esh-Shughour	43,303	21,408	21,955	» جسر الشغور
Harem	51,692	25,844	25,848	» حارم
Ifrin	81,949	41,589	40,360	» عفرين
Ein-al Arab	29,731	15,611	14,120	» عين العرب
Ma'arrat-en-Nu'man	46,717	23,217	23,500	» معرة النعمان
Minbej	54,229	26,396	27,833	» منبج
Hasakeh Mohafaza	**177,288**	**94,569**	**82,719**	**محافظة الحسكة**
Mohafaza Centre	68,980	37,140	31,840	مركز المحافظة
Dajla	20,518	10,272	10,245	قضاء الدجلة
Qamishli	87,790	47,256	40,534	» القامشلي
Deir-es-Zor Mohafaza	**251,548**	**128,475**	**123,073**	**محافظة دير الزور**
Mohafaza Centre	118,284	60,205	58,079	مركز المحافظة
Abu Kamal	35,079	16,675	18,404	قضاء البوكمال
Ar-Rigqa	55,960	30,830	25,150	» الرقة
Al-Mayadin	42,205	20,765	21,440	» الميادين
Sweida Mohafaza	**90,713**	**52,016**	**46,697**	**محافظة السويداء**
Mohafaza Centre	43,032	22,960	20,072	مركز المحافظة
Shahba	24,263	12,732	11,531	قضاء شهبا
Salkhad	31,418	16,324	15,094	» صلخد
Dir'a Mohafaza	**141,332**	**73,695**	**68,137**	**محافظة درعا**
Mohafaza Centre	61,899	31,699	30,200	مركز المحافظة
Izra'	64,030	33,959	30,471	قضاء ازرع
Fig	15,903	8,037	7,466	» فيق

Source : Ministry of Interior. المصدر : وزارة الداخلية

السكان والاحوال المدنية

تقدير عدد السكان المسجلين حسب الاقضية في نهاية ١٩٥٣

ESTIMATES OF POPULATION, BY QADAS, AS AT THE END OF 1953.

162

Table No. 5

جدول رقم

Mohafazat and Qadas	الجموع Total	Males الذكور	الاناث Females	المحافظة والقضاء
Total	**3,855,904**	**1,968,978**	**1,787,026**	المجموع العام
Damascus City	**383,239**	**194,651**	**188,588**	مدينة دمشق الممتازة
Damascus Mohafaza	**384,132**	**197,132**	**187,000**	محافظة دمشق
Mohafaza Centre (E. & W. Ghouta)	81,559	42,392	39,167	مركز المحافظة (الغوطتين)
Duma	82,837	43,030	39,807	قضاء دومـا
Zabadani	26,514	13,898	12,616	» الزبداني
Qatana	43,457	22,654	20,803	» قطنـا
Al-Qutelfeh	30,494	15,585	14,909	» القطيفة
Kuneitra	64,191	30,905	33,286	» القنيطرة
Nabek	55,100	28,668	26,432	» النبك
Homs Mohafaza	**352,353**	**187,761**	**164,592**	محافظة حمص
Mohafaza Centre	281,502	149,487	132,015	مركز المحافظة
Talkalakh	70,851	38,274	32,577	قضاء تلكلخ
Hama Mohafaza	**271,948**	**139,164**	**131,884**	محافظة حماه
Mohafaza Centre	166,793	85,767	81,026	مركز المحافظة
Salamiya	50,581	27,001	23,580	قضاء السلمية
Misyaf	53,674	26,396	27,278	» مصياف
Latakia Mohafaza	**432,596**	**215,631**	**216,978**	محافظة اللاذقية
Banias	48,625	20,655	27,970	قضاء بانياس
Jableh	76,796	38,119	38,677	» جبلة
Al-Hiffeh	58,872	30,541	28,331	» الحفة
Safita	81,295	41,388	39,907	» صافيتا
Tartus	60,851	31,059	29,792	» طرطوس
Latakia	106,067	53,769	52,298	» اللاذقية

162

تقدير عدد السكان المسجلين حسب الاقضية في نهاية ١٩٥٣

ESTIMATES OF POPULATION, BY QADAS, AS AT THE END OF 1953.

Table No. 5 (Concld.)

جدول رقم ٥ (تتمة)

Mohafazat and Qadas	المجموع Total	الذكور Males	الاناث Females	المحافظة والقضاء
Aleppo Mohafaza	**1,094,447**	**551,127**	**543,320**	**محافظة حلب**
Mohafaza Centre	389,942	194,886	195,054	مركز المحافظة
Idleb	99,054	51,864	47,190	قضاء ادلب
I'maz	69,715	3 5,114	34,601	« اعزاز
Al-bab	69,445	34,354	35,091	« الباب
Jabal Sam'an	104,330	53,282	51,048	« جبل سمعان
Jarablus	32,070	15,963	16,107	« جرابلس
Jisr-esh-Shughour	44,993	22,362	22,631	« جسر الشغور
Harem	54,743	27,566	27,177	« حارم
Ifrin	84,756	42,971	41,785	« عفرين
Ein-el Arab	30,578	16,061	14,517	« عين العرب
Ma'arat-an-Uu'man	55,347	27,638	27,709	« معرة النعمان
Mimbej	59,474	29,054	30,420	« منبج
Hasakeh Mohafaza	**232,104**	**121,856**	**110,248**	**محافظة الحسكة**
Mohafaza Centre	96,913	51,349	45,564	مركز المحافظة
Dajla	27,514	13,602	13,912	قضاء الدجلة
Qamishli	107,677	56,885	50,792	« القامشلي
Der-es-zor Mohafaza	**253,585**	**129,403**	**124,182**	**محافظة دير الزور**
Mohafaza Centre	119,422	60,747	58,675	مركز المحافظة
Abu Kamal	35,254	16,758	18,496	قضاء البوكمال
Ar-Rigqa	56,303	30,971	25,332	« الرقة
Al-Maysdin	42,606	20,927	21,679	« الميادين
Sweida Mohafaza	**104,563**	**55,117**	**49,446**	**محافظة السويداء**
Mohafaza Centre	46,963	24,996	21,967	مركز المحافظة
Shahba	25,433	13,352	12,081	قضاء شهبا
Salkhad	32,167	16,769	15,398	« سلخد
Dir'a Mohafaza	**147,907**	**77,126**	**70,781**	**محافظة درعا**
Mohafaza Centre	64,033	32,884	31,149	مركز المحافظة
Izra'	67,617	35,614	32,003	قضاء ازرع
Fik	16,257	8,628	7,629	« فيق

Source : Ministry of Interior

المصدر وزارة الداخلية

تقدير عدد السكان حسب المذاهب ١٩٤٥ - ١٩٥٣

ESTIMATES OF POPULATION BY LELIGIOUS COMMUNITIES, 1945 — 1953.

Table No. 6

جدول رقم ٦

COMMUNITY	1945	1946	1947	1948	1949	1950	1951	1952	1953	المذهب
Total	3,949,815	3,006,928	3,043,310	3,092,703	3,177,761	3,259,687	3,329,356	3,433,626	3,655,904	المجموع
Sunnites	2,033,734	2,075,093	2,105,183	2,137,602	2,196,015	2,248,509	2,305,838	2,387,435	2,578,810	سنيون
Alawites	335,454	338,449	339,466	341,362	355,468	367,327	374,850	384,331	398,445	علويون
Shi'ite	12,901	13,145	13,201	13,355	13,709	14,007	14,196	14,493	14,837	شيعة
Ismailits	29,856	30,549	31,051	31,813	32,904	33,503	34,529	35,627	36,745	اسماعيليون
Druses	89,796	95,749	96,641	97,795	100,554	103,150	104,945	107,060	113,318	دروز
Yasides	2,858	2,883	2,885	2,889	2,889	2,926	2,937	3,004	3,052	يزيديون
Judists	30,309	30,646	30,873	31,005	31,157	31,312	31,458	31,550	31,647	موسويون
Grek Orthodox	140,532	143,038	144,517	149,706	153,866	157,351	160,782	164,150	168,747	روم ارثوذكس
Armenian «	104,331	104,072	104,925	106,298	107,251	108,273	109,005	110,515	110,594	ارمن «
Syrian «	41,719	42,560	43,081	43,652	44,971	46,440	47,805	49,750	51,363	سريان «
Greek Catholics	48,430	48,773	49,543	50,423	51,496	52,497	53,615	54,703	55,880	روم كاثوليك
Armenian «	16,979	17,258	17,493	17,766	18,010	18,631	19,219	19,346	19,492	ارمن «
Syrian «	16,916	17,389	17,613	17,930	18,127	18,521	18,893	19,373	19,733	سريان «
Latins	6,663	6,150	6,125	6,323	6,343	6,445	6,555	6,645	6,749	لاتين
Maronites	13,821	13,986	14,133	14,797	15,112	15,439	15,789	16,117	16,530	موارنة
Chaldians	4,854	4,938	4,991	5,022	5,116	5,201	5,295	5,411	5,492	كلدانيون
Protatants	11,630	11,806	11,959	12,435	12,661	12,910	13,131	13,433	13,209	بروتستانت
Nastorians	9,323	9,544	9,620	9,693	10,181	10,237	10,359	10,578	11,167	نسطوريون
Assyrians	—	—	—	—	—	—	4	4	9	آشوريون

Source : Ministry of Interior.

المصدر : وزارة الداخلية

1962

تقدير عدد سكان الجمهورية السورية حسب المذاهب والمحافظات في نهاية عام ١٩٥٣

ESTIMATES OF POPULATION BY RELIGIOUS COMMUNITIES AND MOHAFAZAT AS AT THE END OF 1953

Table No. 7. — جدول رقم ٧

Community	مجموع المحافظات Mohafazat Total	مدينة دمشق المنتزة Damascus City	دمشق Damascus	حمص Homs	حماة Hama	اللاذقية Latakia	حلب Aleppo	الحسكة Hasakeh	دير الزور Deir ez-Zor	السويداء Sweida	درعا Dir'a	المذهب
Total	3,635,094	283,239	384,152	362,953	271,648	423,506	1,094,447	232,104	253,585	104,563	147,907	المجموع العام
Sunnites	2,579,810	315,648	330,197	204,450	148,293	96,971	924,650	171,058	248,216	1,903	137,396	سنيون
Alawites	398,445	252	4,915	54,809	30,620	272,963	3,590	156	122	97	282	علويون
Shi'ites	14,987	172	338	3,714	210	1	10,067	325	—	56	4	شيعة
Ismailites	36,746	46	13	177	31,608	4,819	40	17	19	—	—	اسماعيليون
Druzes	113,318	937	18,076	6	4	10	2,023	5	27	92,221	9	دروز
Yazides	3,028	8	1	1	—	—	1,323	1,740	—	—	—	يزيديون
Judists	31,647	14,441	8	—	—	6	14,775	2,350	57	—	10	موسويون
Greek Orthodox	168,747	13,165	15,787	53,493	6,027	30,777	11,478	466	212	5,721	3,652	روم أرثوذكس
Armenian «	110,594	17,588	68	1,668	915	4,759	73,114	9,966	2,060	410	40	ارمن «
Syrian «	51,363	1,193	121	16,505	627	26	6,535	25,222	875	—	59	سريان «
Greek Catholic	55,890	11,766	11,972	7,146	533	941	13,791	96	26	3,418	6,191	روم كاثوليك
Armenian «	19,492	2,376	92	1,563	96	736	11,044	2,569	742	153	122	ارمن «
Syrian «	19,738	2,535	1,331	3,731	403	—	7,081	3,864	793	—	—	سريان «
Latins	6,749	532	61	539	14	905	4,627	44	27	—	—	لاتين
Maronites	16,530	1,248	315	1,963	1,026	7,515	4,107	75	88	106	4	موارنة
Chaldians	5,492	245	1	36	2	60	2,489	2,374	285	—	—	كلدانيون
Protestants	13,209	1,087	851	2,538	558	3,017	3,708	602	32	479	36	بروتستانت
Nastorians	11,167	—	—	—	1	—	—	11,166	—	—	—	نسطوريون
Assyrians	9	—	—	—	—	—	5	—	4	—	—	آشوريون

Source : Ministry of Interior. — المصدر : وزارة الداخلية

تقدير عدد سكان الجمهورية السورية حسب المذاهب والمحافظات في نهاية عام ١٩٥٢

ESTIMATES OF POPULATION BY RELIGIOUS COMMUNITIES AND MOHAFAZAT AS AT THE END OF 1952

Table No. 8

جدول رقم ٨

COMMUNITY	مجموع المحافظات Total Mohafazat	مدينة دمشق المنارة Damascus City	دمشق Damascus	حمص Homs	حماة Hama	اللاذقية Latakia	حلب Aleppo	الحسكة Hasakeh	دير الزور Deir-ez-Zor	السويداء Sweida	درعا Dir'a	المذهب
Total	**3,433,829**	**372,798**	**366,519**	**261,904**	**196,865**	**549,675**	**1,825,974**	**177,388**	**251,848**	**98,712**	**141,232**	المجموع العام
Sunnites	2,387,435	306,131	313,702	176,926	128,999	105,121	857,899	118,905	246,253	1,807	131,704	سنيون
Alawites	364,231	228	4,813	28,125	18,113	328,797	3,494	150	122	96	393	علويون
Shi'ites	14,493	166	324	3,896	210	1	9,831	325	...	86	4	شيعا
Ismailites	35,627	44	13	22	26,210	9,271	41	17	19	...	...	اسماعيليون
Druses	107,060	844	17,295	3	4	7	1,915	5	13	88,966	8	دروز
Yazides	3,084	8	...	...	...	...	1,323	1,753	...	...	...	يزيديون
Judists	31,559	14,414	8	...	...	5	14,731	2,336	55	...	10	موسويون
Greek Orthodox	164,150	12,807	15,584	22,533	20,073	72,263	11,267	452	207	5,508	3,456	روم ارثوذكس
Armenian «	110,515	17,536	64	1,641	665	6,101	72,571	9,519	2,023	357	38	ارمن «
Syrian «	49,750	1,159	119	16,260	787	2	6,422	24,055	861	...	59	سريان «
Greek Catholic	54,763	11,452	11,982	4,561	486	3,240	13,597	94	25	3,215	6,014	روم كاثوليك
Armenian «	19,348	2,339	99	1,554	54	980	10,851	2,453	727	180	110	ارمن «
Syrian «	19,373	2,468	1,318	3,669	366	...	6,984	3,760	788	...	...	سريان «
Latins	6,645	509	58	470	13	974	4,552	42	27	...	...	لاتين
Maronites	16,117	1,222	300	687	51	9,543	4,042	75	86	107	4	موارنة
Chaldians	5,411	240	1	36	2	60	2,456	2,337	277	...	...	كلدانيون
Protestants	13,433	1,084	847	1,893	631	4,275	3,646	573	31	421	32	بروتستانت
Nestorians	10,578	...	...	...	1	...	...	10,577	...	...	...	نسطوريون
Assyrians	4	...	...	...	..	...	...	...	4	...	...	آشوريون

Source : Ministry of Interior.

المصدر : وزارة الداخلية

السكان والاحوال المدنية

3:Royal Institute of International Affairs U-4 (no date)1954 M1 Middle East
SYRIA MDI
LEBANON MEI

twenty degrees of latitude. The desert in Syria is of rock and gravel more than of sand, and there are hills rising above 3,000 feet both north and south of Palmyra; more than a third of the total area of Syria is steppe or desert.

Rivers

The Orontes flows from the northern part of the Biqaa through the lake of Homs (which holds about 260 million cubic yards of water) to Hama and through the Ghab depression to Turkey. The Litani rises not far from the Orontes but flows at first southward and later west through a deep gorge in the Lebanon mountains into the sea between Tyre and Sidon. The Euphrates runs through Syria for about 430 miles and has, as tributaries from the north, the Balikh and the Khabur. It is on the Euphrates and its tributaries that there is the best prospect of developing hydro-electricity and irrigation.

Climate[1]

Over this diverse scene the temperatures vary in the year from below freezing to above 100°F., and on the same day it is possible to ski near the cedars of Lebanon and swim in the sea at Beirut. The rain, which in most places comes between November and February, varies from almost nothing in the desert to about 40 inches a year in the mountains. In the coastal strip the winters are not severe but there is high humidity and small diurnal variation in the summer and this makes the season seem unpleasant and prolonged. In the mountains the snow lies on the topmost peaks for most of the year and the road from Beirut to Damascus is blocked by snow at times in most winters; in the summer the days are hot but the nights are cool enough to draw up to the mountains most of the inhabitants of Beirut. The plateaux and desert have an inland climate with low humidity and higher extremes of heat and cold. Aleppo has greater extremes than Damascus but in both cities there is a distinction between the four seasons: spring from mid-March to mid-May, summer from mid-May to the beginning of October, autumn in October and early November, and winter from November to March.

The People

Official statistics showed that in 1951 the populations of Syria and of Lebanon were 3,329,137, and 1,303,941 respectively. Over half the inhabitants are engaged in agriculture, about half a million are nomads, and the rest live in towns. The

[1] See table, below, p. 501.

3:Royal Institute of International Affairs U-4 (no date)1954 M1 Middle East
SYRIA MEI
LEBANON MDI

chief towns of Syria and their populations are: Aleppo, 339,000 Damascus, the capital, 303,000; Hama, 134,000; Latakia, 90,000; Dair az-Zor, 65,000: of the Lebanon—Beirut, the capital, 247,000; Tripoli, 86,000; Sidon (Saida), 78,800; Zahle, 78,031. The population of each country is increasing by about 2 per cent a year. Between half a million and a million Syrians and Lebanese live abroad, mainly in the Americas and Africa; emigration continues; during 1952 about 100 Lebanese emigrated monthly, most of them to South America.

Religions

RELIGIOUS SECTS AND PARLIAMENTARY REPRESENTATION

	Syria		Lebanon	
	Population in 1947	*Seats in 1947*	*Population in 1951*	*Seats in 1952*
Sunni	2,040,908	100	273,125	9
Shiis (incl. Alawis)	447,993	13	237,107	8
Druze	96,641	3	82,268	3
Maronite	14,133	1	377,544	13
Orthodox Greek	144,517	7	130,858	5
Orthodox Armenian	104,925	2	67,139	2
Orthodox Syrian (Jacobite)	43,081	2	4,562	
Catholic (Latin rite)	6,125		4,127	
Catholic (Greek rite)	49,543	2	81,764	3
Catholic (Syrian rite)	17,613	1	5,911	
Catholic (Armenian rite)	17,493	1	14,218	
Catholic (Chaldean rite)	4,991			
Protestants	11,959		12,641	
Nestorians	9,630			
Jews	30,873	1	5,993	
Others			6,684	
Minorities		3		1
TOTAL:	3,043,310	136	1,303,441	44

The language of the great majority of Syrians and Lebanese is Arabic, and they think of themselves as Arabs. There are minorities of race, religion, and language:[1] the Kurds number between 100,000 and 200,000 and are mainly in northern Syria; most of them speak Kurdish but are progressively becoming less and less distinct from the Arabs. The Armenians, who live mainly in the three principal cities, now number about 140,000, although some 20,000 emigrated to Soviet Armenia in the 1940's. Most of them came as refugees from the Turks after the First World War. Other racial minorities are the Turkomans, Circassians, and Assyrians. Most of the religious sects

[1] For further details see A. H. Hourani, *Minorities in the Arab World* (London, Oxford University Press for RIIA, 1947).

3:Royal Institute of International Affairs U-4 (no date)1954 M1 Middle East
LEBANON MEI
SYRIA MDI

S
L
162
795

shown in the table above are found in other parts of the Middle East but three indigenous sects need mention here: the Druzes, who are a mountain people professing a religion which derived from Islam in the eleventh century A.D., but became independent; the Alawis of the mountains behind Latakia, whose religion appears to be a dogmatic form of Shii Islam with some survivals of Christian ritual; and the Maronites, who are a Christian sect, living mainly in the north of Lebanon.

S
L
[643]

The religion of the majority of Syrians and of the head of the Syrian state is Sunni Islam; in the Lebanon, Muslims and Christians are fairly evenly divided and the President of the Republic is a Maronite Christian and the Prime Minister a Sunni Muslim. The Christians of the Arab Levant have provided the Middle East with great leaders in journalism, letters, politics, and science, but in present-day Syria the Christians are mainly prominent in commerce and industry. There is hardly any dangerous animosity between the sects, but sectarian bonds are a very real force in the lives of people who for so long lived under the Turkish *millet* system whereby each sect was an administrative unit, the head of which exercised considerable authority.

S
L
142
262
291
177

So mixed a population living in a variety of environments naturally does not constitute one physical type, but some generalizations are hazarded for the sake of a fuller picture. Dark hair is almost universal but the skin of the town dweller is no darker than that of a Mediterranean European; the Syrians and Lebanese are not often as tall or as heavy as the average Englishman but they mature at an earlier age. The poorer nomad eats mainly bread, with milk and fruit and vegetables as less frequent additions and meat as an event, but in the towns and villages most people eat a full diet with rather more oil and spice than is used in Britain. The cultivator and the nomad wear local costumes but most townspeople wear European clothes; the tarbush or the head-cloth are usual but not universal headgear for men. Most Muslim women wear the veil, but in the towns the richer women are becoming more and more emancipated and, particularly in Beirut, many lead the same lives as Christian women. In Lebanon and in Damascus and Aleppo the way of life is very like that in southern Europe, and both countries make a pleasant home for a European.

HISTORY

S
L
175

Semitic-speaking people have inhabited for four or five millennia the area which is known historically as Syria, and yet for much of this period the rulers of what is now Syria an

	Damascus	Aleppo	Homs	Hama	Hauran	Euphrates	Jazirah	Jebel Druze	Latakia	Total
Yazidis	6	1,307	—	—	—	—	1,475	—	—	2,788
Druzes	15,394	1,601	—	—	—	4	—	70,185	—	87,184
Armenian Catholics	2,170	9,644	1,496	49	107	616	1,863	150	695	16,790
Armenian Orthodox	16,852	67,598	1,523	615	24	1,679	7,925	354	5,177	101,747
Maronites	1,075	3,659	554	38	3	71	56	106	7,787	13,349
Protestants	1,589	3,053	1,746	529	27	27	453	389	3,374	11,187
Chaldaeans	190	2,281	22	1	—	243	1,944	—	38	4,719
Syrian Catholics	3,261	6,127	3,052	259	—	697	2,851	—	—	16,247
Syrian Orthodox	1,014	5,492	14,309	682	59	763	17,793	16	7	40,135
Latins (i.e. Roman Catholics of the Latin rite)	483	3,938	431	12	—	25	29	4	1,074	5,996
Jews	13,673	14,066	—	—	10	72	1,938	10	1	29,770
Greek Catholics	20,552	11,964	3,792	364	4,857	25	70	2,735	2,374	46,733
Greek Orthodox	23,791	9,411	20,297	17,395	2,852	159	336	4,560	58,156	136,957
Alawis	4,022	2,698	22,219	15,083	370	78	93	95	280,653	325,311
Isma'ilis	18	31	13	20,541	—	12	8	—	7,904	28,527
Shi'is	355	9,071	2,725	205	4	—	326	56	—	12,742
Sunnis	499,444	718,198	140,245	101,685	104,529	220,552	99,665	1,468	85,267	1,971,053
Nestorians	—	—	—	—	—	—	9,176	—	—	9,176
* Total	603,889	870,139	212,424	157,458	112,842	225,023	146,001	80,128	452,507	2,860,411

* The total figures do not include the Beduins, who are nominally Moslems and number perhaps 400,000.

Mr. Warriner S-5 (no date) 1948 MI Middle East
Lebanon ME1
Syria MD1

SYRIA AND LEBANON

During the recent war there was an expansion of cultivation in Syria as a result of high prices and mechanization. The previous table shows the cultivable and cultivated land in different provinces and the distribution of these areas in 1943.

Little is known about the rate of population growth, but it is believed to be rapid. According to the most recent estimates the total in 1944 was 3,987,012, of which the population of Syria was 2,860,411 and of the Lebanon 1,126,600. The population of Syria was divided as follows:

SYRIA: POPULATION AT END OF 1943

Province	*Total*
Latakia	452,507
Aleppo	870,139
Hama	157,458
Homs	212,424
Hauran	112,842
Damascus	603,889
Euphrates	225,023
Jezira	146,001
Jebel ed Druz	80,128
TOTAL	2,860,411

(This estimate excludes the Beduin, whose number is estimated at 400,000.)

About three-quarters of this total, or about 2·1 million, are rural. The amount of cultivated land per head is 2½ acres, but because cultivation is so extensive the area actually cropped is only some 1½ acres.

Lebanon, by contrast with the dry plains of Syria, is intensively cultivated because of the high rainfall on the coast line; yields per acre are higher, and crops are more diversified, including citrus, olives, bananas; small irrigation schemes have been developed along the coast on the streams from the Mountain. The Lebanon depends for part of its grain supply on Syria, and all the cultivated land is cropped. The cultivated area in 1943 amounted to 1·3 million acres. The total population in 1944 was estimated to be 1,126,600; of this probably about 750,000 are rural, and the amount of cultivated land is about 1½ acres per head.

Grain production in Syria and Lebanon together before 1939 averaged 800,000 tons and rose to about 1 million tons during the recent war.

Wartime S-S (no date) 1943 MI Middle East
Syria MD1

Within this belt there is a large area of cultivable land still uncultivated, mainly for reasons of shortage of labour, lack of means of communication, and political insecurity. Uncultivated land is generally used for grazing, and in the 'Duck's Bill' the grass grows high enough for hay cutting. At present the cultivated area is some 481,500 hectares (1,188,000 acres), and it is estimated that an area about as large again remains uncultivated.

The population at present numbers 111,300, of which half are Kurds. Owing to its remoteness and unsettled state, there has been no survey and settlement of land title. New land is taken under cultivation under the old Ottoman right by which ownership is acquired if cultivation can be proved for ten consecutive years.

In the Jezira most of the land is held by large cultivators. In the Euphrates province much of the land has until recently been owned by the villagers, but now the land is passing into the hands of city landowners as pump irrigation is introduced (as in Iraq). The pumps and buckets are supplied against payment in kind by the town merchant or moneyed class; wherever irrigation brings more lands under cultivation, the ownership of the extra land is divided equally between the villagers and the suppliers of water.

The system of tenure is the usual share-tenancy; in the Jezira, according to local custom, the landlord takes one-eighth of the crop to pay taxes, and the remainder is shared equally between landlord and cultivator, the proportion being determined by the supply of labour. With the introduction of machinery—there were about thirty tractors in the area in 1942—the division into employer and labourers has developed: the landowner using the tractor on the land and employing wage labour.

Owing to the scarcity of labour, the position of the agricultural labourer in the Jezira area is better than in the rest of Syria. Health conditions, however, are bad: the Kurds suffer from trachoma and villagers in the Kamichlia district from malaria. In the Euphrates region, the position is worse: the agricultural labourer is weak and underfed, living a hand to mouth existence and exploited by all.

Both in the Jezira and in the Euphrates region there is scope

29:Dunn S-4 (1952)1952 MI Middle East .
Syria MDI

CHAPTER II

COTTON IN SYRIA

000 One of the oldest countries in the world with a new-found independence and a new government, fired with ambition and restrained with pride, Syria is struggling against tradition to modernize its practices and remold its economy. A strange contrast of the old and the new is everywhere apparent. The struggle to change is sometimes painful and often frustrating.

Since the country was created only nine years ago, conditions have been hectic and chaotic, marked with military uprisings and three coup d'etats, the last of which brought in the present military dictatorship last year.

Nevertheless, progress has been remarkable. With large profits made during and after the war, the Syrians have done more in modernizing their homes, farms, and factories than had been done in a thousand years before. They have made conspicuous improvement in their roads, irrigation system, schools, and health programs.

Still the standard of living of the people as a whole is miserably low, and their mode of life for the most part is as primitive as it was in the time of Christ.

BACKGROUND

133 311 The resources of Syria are abundant, capable of supporting an economy of a much higher order and a much larger population. This fairly large country with an area of about 72,000 square miles (practically the size of the State of Oklahoma) is located along the eastern shores of the Mediterranean Sea.[37]

The eastern half of Syria is desert, broken only by the Euphrates River and its tributaries. In the west, stretching from the two principal mountain ranges, is a series of broad, fertile plains. There is a small coastal plain along the shores of the Mediterranean. The principal limitation is lack of water. Utilization of water for irrigation has increased ten-fold, but the potential from the Euphrates and Orontes River systems is much greater.

162 212 The population is estimated roughly at 3.5 million, of which three-fourths are rural and directly dependent on agriculture.[38] In the time of the ancients these lands supported two or three times as many people. Most of the people today are Moslems. Although more emphasis now is being placed on education, about three-fourths of the people are still illiterate.

---

[37] *Statesman's Yearbook, 1949*, p. 1348.

[38] *Report of the United States-Syria Agricultural Mission*, United States Department of Agriculture, 1947, p. 7.

Lebanon MEI
+ Syria MDI

L
174 The Armenians are similar to the Lebanese in many of their characteristics but Professor Coon believes they represent a mixture of Alpine brachycephalics with the long headed Indo-Europeans. It will not be feasible to discuss Armenian racial origins in this paper as that involves the extensive racial movements in Iran, Turkey, Southern Russia and the Caucasus.

It does not appear that the Druses migrated into Southern Lebanon and the Jabal Druze from outside as many believe. Likewise, the same is true for the Nitwali who are Shiite Moslems. Most likely religious leaders from outside Syria entered those districts and influenced the peoples already living there to accept these doctrines.

The Lebanese are remarkably homogeneous and the Nitwali, the Bekaa males, and the Druses are almost identical in their morphology. The scant data at hand suggests the same is true for the Maronites.

S
141 The desert border: The anthropology of the desert border inhabitants is as complicated as that of the Lebanese is simple. Six groups
162 have been studied along the desert border -- two Christian and four Moslem. The Christians were in Khardah, near Hama, and in Nafar, north of Damascus. The Moslems were in Hama, Nidjaneh and surrounding villages some twenty kilometers south of Damascus, in Hasa in the center of the Hauran and Circassians in and around Kunaitra.

S
141 One of the statistical measures used to determine racial likeness is the significance ratio. I will not bother here with the formula, but will only say that if the significance ratio is three or less the inference is that the groups are not demonstrably different. Bear in mind I am not saying this is absolute proof but it is very suggestive.

It is interesting to point out that in every case the average significance ratio between each of the six desert border groups was above three. In other words, each group is strikingly different from the other. One might expect the Christian villagers to be closer to each other than they are to the surrounding Moslems, yet such is not the case. The mean significance ratio for the Khardah and the Nafar Christians is 3.40. The chief difference between these groups is head form, for the Khardah men tend to be round headed, mean cephalic index 80%, whereas the Nafar men are long headed men, 76%. In turn, the Nafar Christians when compared with the Hama Moslems have a mean significance ratio of 3.47, and a mean ratio of 3.40 when compared with the Absydate Bedouin. The Nidjaneh Moslems are the most divergent. But in spite of these differences we can say in general that the desert border dwellers are intermediate between the mountain dwelling Lebanese and the desert Bedouin. Or putting it another way, they are between the Lebanese Dinarics and the desert Mediterraneans.

S
141 It is not surprising that the desert border villagers show such
144 a great diversity, for this area has been subjected to numerous invasions. These plains and desert border cities have been ruled within historical times by Babylonians, Assyrians, Aramaeans, Amorites, Hebrews, Romans,

SYRIA

(Visited 13 - 19 January 1953)

131 58. The Republic of Syria covers approximately 55,700 square miles and has an
162 estimated population of 2,900,000 (including nomads 3,200,000), Arabic speaking and
132 mainly Moslems. There is at present no problem of over-population. Much of the country is at present rain-fed dry land.

311 The total cultivable area is 12,500,000 acres of which about 1/3 is
312 under cultivation. Many irrigation projects have been started or are in contemplation. The systems of irrigation do not expose the peasantry in the same degree as in Egypt to bilharzia and the climate is invigorating for much of the year.

241 59. Agriculture and cattle breeding are the principal industries. A recent
231 government decree laid down that land not registered must be put at the disposal of the State, who will sell it at a low price in lots of 50 hectares. The land which is thus to be acquired is State Domain which at various times has been appropriated and cultivated by the big land-owning families. The areas involved are said to be 2.3 million hectares of cultivable land and 3.6 million hectares of grazing.

423 The land which is to be redistributed must be exploited within 2 years from the
185 date of purchase and must not be resold, although it may be mortgaged to the Agricultural Bank. The bank will give financial help for the purchase and development of the land.

60. The scheme has been criticized on the ground that in order to avoid a fall in production from the large estates now being cultivated through private capital and a stop being put to the further exploitation of hitherto uncultivated land, the Government will require to make provision for the supply of capital and expert advice to new peasant owners. A scheme for the drainage of a considerable tract in the Jezirah area, known as the Ghab Swamp, is being drawn up as a result of a survey of the area by a foreign firm of engineers. This will also require large capital expenditure.

61. The financing of land redistribution schemes is outside the scope of our mission as is the furnishing of expert advice on new agricultural methods for the more successful exploitation of small estates, except in so far as agricultural extension services can be combined with health and other services appropriate to community welfare organization.

62. The possibility of the Syrian Government's applying for outside technical assistance for any of the above-mentioned purposes is a matter of high policy which we did not feel justified in discussing with the officials whom we had occasion to meet during our visit to Damascus.

647 63. Dr. Joukhadar, the Director of Labour and Social Affairs, gave the mission the
657 text of a project law (Appendix IV) that had been drafted in his department for
185 establishing rural community centres, somewhat on the lines of those that exist in Egypt.

64. The Decree contemplates that in each province a model centre be established to provide all requisite economic, health, cultural, social and administrative services this being "the only institution that can undertake all the responsibilities and guarantee the success of a programme of village improvement which does not involve

63-Simmons et al G-5 (1941-1951) 1964
M1 Middle East
SYRIA MD1

POPULATION AND SOCIO-ECONOMIC CONDITIONS

Population

163 186 The people of Syria are predominantly of ancient Semitic stock, modified by centuries of conquest, and Arabic in culture, language and religion. The population, however, includes numerous minority groups, some of which exist as compact communities with distinctive customs and traditions. The official method of enumeration is on the basis 161 of religious affiliation. In 1949, the population was estimated at about 3,177,700, exclusive of undetermined numbers of Bedouin, representing less than 10 per cent 163 of the total. Approximately 86 per cent of 195 the inhabitants were adherents of Islam; about 69 per cent belonged to the Sunni sect. The heterodox sects consisted of roughly 355,500 Alawites, 100,600 Druzes, 32,800 Ismailites, 13,700 Shiites and 2,900 Yazides.

Syria, like Lebanon, has important indigenous Christian minorities, which together account for almost 14 per cent of the population. As of 1949, the Greek Orthodox Church claimed about 153,900 members; the Armenian Orthodox, 107,300; the Syrian Orthodox, 44,970; and the Greek Catholic, 51,500. Other church groups, comprising Armenian, Syrian and Roman Catholics, Maronites, Nestorians (Assyrians), Chaldeans and Protestants, each numbered from 5,000 to 18,000. In addition, there were slightly over 31,000 Jews, mainly of Sephardic origin and with a long history of residence in Syria. With the exception of about 125,300 Armenians and 10,200 Assyrians, the members of the Christian minorities are largely Arabic-speaking and closely re- 167 lated to their Moslem compatriots. Most of 162 the Armenians have come to Syria since 1894 as refugees from Turkish territory. The majority reside in the larger towns, particularly in Damascus and Aleppo, but considerable numbers have settled in the Al Jazira region. The Assyrians who fled to Syria from Iraq in 1933 and the Chaldeans

p. 137(B)

63 Simmons et al G-8 (1941-1951) 1954
M1 Middle East
SYRIA MD1

162 167 dwell in the Khabour river basin. The Syrian Orthodox and Catholic churches flourish in the north, where the inhabitants of many [191] mountain villages employ Syriac dialects, preserved since pre-Islamic times.

795 Prominent among the Moslem minorities are the Alawites and the Druzes. Although both are scattered throughout the country, they are found primarily in the provinces, which, under the Mandate, were semi-autonomous units of the Levant. The Alawites inhabit the province of Latakia, comprising the coastal plain and a large part of the Orontes river valley, where they represent about 70 per cent of the population. The Druzes form a closely knit religious community which migrated to the Jebel ed Druz highlands from Lebanon in the last century.

162 Several racial and linguistic minority groups are contained in the orthodox Moslem majority. About 200,000 Kurds reside in Syria, chiefly in Aleppo and Al Jazira provinces and in the city of Damascus. A large proportion have lived for generations on the fringes of Kurdistan, within the pres- [167] ent boundaries of Syria. but some are recent colonists from eastern Turkey to the Al Jazira area, where they constitute a considerable part of the population. Smaller non-Arabic-speaking groups include about 30,000 Turkomans, settled around Aleppo and in the Orontes river valley, and almost 20,000 Circassians, found along the northern frontier and in the Euphrates river basin.

Over three quarters of the population live in the western and the northwestern provinces, with the greatest concentration in the coastal region, in the vicinity of Damascus and Aleppo, and in the Homs and the Hama areas. In the interior, the settled districts are limited to the river valleys, while the steppe and the desert country to the east and the south constitute 161 the home of nomadic Bedouin tribes. In 1948, the density of population in Latakia was estimated at 215 per square mile. In the province of Aleppo it was 113 per square mile; in the province of Damascus, 90 per

161 square mile; in the province of Hauran, 80 per square mile; and in the province of Hama, 77 per square mile. In contrast, the population density of Al Jazira, incorporating the potentially fertile plains of the Khabour river basin, was 18 per square 369 mile. The country is about 70 per cent rural, 162 with the inhabitants living in some 5,000 villages. There are 6 principal cities with populations of over 30,000 — Damascus, Aleppo, Homs, Hama, Latakia and Deir ez Zor. Damascus, the capital and a city of commercial and religious significance, had a population of almost 325,100 in 1949. Aleppo, an industrial and trade center, and the largest city in Syria, had a population of about 356,600. It disputes with Damascus the claim of being the oldest city of continued prominence in the world.

162 167 In addition to the older refugee communities, as the Armenians, the Assyrians and the Druzes, which have become established minority groups, Syria received an influx in 1948 of about 150,000 Arabs from northern Palestine. Approximately 80,000 located around Damascus; others in Hauran and the northern provinces. Their status and ultimate distribution were still undetermined in 1952, when the number on the roster of the United Nations Relief and Works Agency for Palestine Refugees totaled 84,000. Over one third resided in special camps, but the remainder were living independently in the various towns and villages.

167 During the Ottoman regime, large numbers of Syrians emigrated to the Americas, and to Europe and Africa. Although they probably total almost 60,000, the Syrian colonies abroad are small in comparison with those of the Lebanese, and their influence on the cultural and the economic life of their homeland is proportionately slight.

811 185 The educational system has undergone revision since the founding of the republic in 1943, with increased emphasis on its adaptation to the culture and the needs of the 811 people. Elementary education is compul-

p. 138(B)

SILICOSIS AND BENIGN PNEUMOCONIOSIS ARE SYRIA MD I

among the most important occupational diseases, but recognized cases are relatively few in number.

The smoking of *Cannabis indica* (hashish) and other types of drug addiction were formerly common. Within recent years they have been combated with some success by restrictive regulations and educational propaganda.

SUMMARY

Modern Syria, an independent republic since 1943, encompasses three of the former Levant states—Syria, Latakia and Jebel ed Druz. It has a population of slightly less than 3.2 million which is predominantly Moslem and Arab, but which includes several important religious and racial minority groups. Over three quarters of the inhabitants live in the western and the northwestern provinces which form the western arm of the so-called "Fertile Crescent."

The Ministry of Health (and Public Assistance), with headquarters in Damascus, is responsible for the health and the medical care of the population. Subordinate provincial health departments carry on the activities of the Ministry in each of the 9 *muhafazats*, or provinces. Autonomous municipal organizations function in Damascus, Aleppo, Homs and Hama. A limited number of philanthropic, mission and international agencies carry on health services in close co-operation with the Ministry. In 1951 there were 47 hospitals in Syria, with an aggregate capacity of 2,255 beds—approximately 0.7 beds per 1,000 inhabitants. Of this number, 22 hospitals, with 1,525 beds, were supported by the government, and the remainder by private organizations. In the same year, the Ministry maintained 111 clinics and dispensaries scattered throughout the country, including 3 maternity and child welfare centers, 7 mobile dispensaries and 6 mobile units for the treatment of specific diseases.

Water supplies are usually deficient, ex-

65:Landshut S-4 (no date)1950 M1 Middle East
Syria MD1

CHAPTER V

SYRIA

In Syria, where the idea of Arab independence found some of its earliest protagonists, nationalism has been marked by a special degree of ill-temper, perhaps because the masses of the larger towns—Damascus, Homs, Hama, Aleppo, etc.—at an early stage became an object of political manœuvring.

Anti-foreign feelings had been aroused as early as 1925, when clashes with the French Mandatory régime led to the bombardment of Damascus. After the Palestine Arab Revolt of 1936, Syria became a refuge for Palestinian Arab terrorists on the run. Fawzi Kaukji—an Albanian adventurer specialising in gun-running and gang warfare on behalf of Arab extremists—Amin al Husseini—the ex-Mufti of Jerusalem—and many other "wanted" disturbers of the peace found fertile soil for their activities in Syria.

Here the connection between Arab nationalism and Muslim fanaticism was particularly close, and even sermons in the Mosques frequently descended to the level of vicious and inflammatory diatribes against non-believers. As early as October, 1945, the leader of the "Young Muslims' Association," Sheikh Mustafa al-Sibaj, in a violent speech after the Friday midday prayers in the Umayyad Mosque in Damascus, threatened the Jews in Arab countries with disaster "if the Palestine problem is not solved in favour of the Arabs."

These characteristics of Arab nationalism in Syria have had their effect not only on the Jews but on the Christian minority also. Hence the attractiveness of neighbouring Lebanon, with its security of life for minorities, as a goal for Christian emigration. The same was true as regards the Jews of Syria, a steady stream of whom has been moving to Lebanon for the last 25 years. The early trickle has recently become so great in volume that, by now, it is believed that only a few remnants of the Jewish population are left in the two big towns of Aleppo and Damascus.

The last census—that of 1943—gave the number of Jews in Syria as 29,770 out of a total population of 2,860,411 (of whom 2,424,817 were Muslims). The majority of the Jews used to live in Aleppo and Damascus, with about 17,000 in Aleppo (compared with 35,000 in 1910) and 11,000 in Damascus. The remainder, rather isolated, dwelt mostly in the north-eastern province of Jezirah, where they had settled in 1924, along with Armenians, Kurds, and Assyrians from Turkey and Iraq.

Of the 29,000 Jews in Syria in 1943, about 15,000 had left the country by 1947. At that time, there still remained about 10,000-11,000 in Aleppo and about 2,500-3,000 in Damascus. Less than 1,000

65 Landshut S-4 (no date) 1950 M1 Middle East
Syria MD1

162 were left in the Jezirah district. An additional 5,000-6,000 Jews
167 emigrated at the beginning of 1948, leaving a total of about 9,000, with 4,500 in Aleppo, 4,000 in Damascus, and 500 in the Jezirah district. Further emigration took place that year; and it is estimated that there are now fewer than 6,000 left in the whole country.

This exodus was the culmination of many years of intimidation, material decline, and moral isolation. The smaller community in Damascus had always been poor. About 80 per cent earned their living as labourers and pedlars; approximately 15 per cent were able to maintain a slightly higher standard; while only 5 per cent were able to make a good living, mostly in commerce. The Aleppo community had in bygone days been prosperous and had been an active and important element of the city's once flourishing commerce. The rapid deterioration of conditions, however, made itself felt particularly strongly among the Jews of Aleppo; and since the wealthy were the first to leave the country, the remainder were impoverished even more swiftly.

197 Although knowledge of French is widespread among educated
563 Jews, the every-day language of the majority is either Arabic or Ladino. There are two *Alliance Israélite Universelle* schools, one in Aleppo and the other in Damascus. Since the convocation of the first Parliament in December, 1936, there has been one Jewish representative in the Chamber of Deputies. He was, it is true, allowed to retain his seat even when persecution of the Jews reached its height. But, isolated as he was in a sea of feverish hostility, there was little he could do to alleviate the situation.

In 1945, a meeting of Islamic religious leaders in Damascus, presided over by the Mufti of Damascus, sent a telegram to the Allied Governments, threatening that a Holy War against the Jews would be declared by all Islamic countries if Jewish immigration into Palestine continued. Within a month, this action and similar incitement from high quarters, coupled as they were with a violent anti-Jewish press campaign, bore fruit.

[579] On the Muslim holiday of Qurban Bairam, on November 18, an
563 infuriated mob, goaded on by a group of students, broke into the Great
668 Synagogue in Aleppo, smashed the candle burning in front of the Ark, battered some old Jews who were praying, and burnt the prayer books.

This was the signal for the outbreak of a general anti-Jewish campaign, made the worse by the incessant agitation carried on by nationalist orators among the Arab masses. There was the ugly murder of Jacques Franco, Assistant Headmaster of the *Alliance* School in Damascus. Suspicion that his death was the result of the prevailing unrest has never been entirely removed, even though there is insufficient evidence to prove it. There was the forcing of Rabbi Moshe Nahum, of the Jewish community of Jezirah, to make a statement protesting against Jewish immigration into Palestine. There was the humiliating spectacle of the heads of all three Jewish communities